ERICSSON, Mary Kentra
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Oakland History Room

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(dated) 8/11/81

Accepted for the Oakland Neighborhood History Project

by Kathryn Hughes (Project Director) 10/10/85 (Dated)

SLAU

Mary Kentra Ericcson, Interview Index

Side 1

000 father & mother from Aust-Hung, now Yugoslavia
childhood of poverty
shoemaker
army
America land of plenty

mother came w/8 brothers to America
met father & married in SF

both from Dubrovnik, Yugoslavia

by ship--30 days to New York
overland by train

mother's brothers worked in restaurants
worked first as dishwashers then when learned English became waiters
typical for Slavs in SF
tight community until quake

909 living conditions in SF, housing
father
2nd pres. of Slavonic Belevolent Society in SF
social outlet, bridge for new people to help get establish

wealth measured by size of family
extended family

Slavonic Benev Society open to all Slavs
shredding of orgnz's after Austro-Hung--became Yugoslavia

170 Slavic organizations
Sohol in WO--center of Slavic community
although important to be American parents wanted kids to marry within group
Sohol--2 bands Amer. music for young people & traditional for older people
dancing & music important

190 rarity for couples to live alone--many took borders

205 parents married in new Slavic church 1903

215 1906 quake
moved to Oakland--jobs available
up to that time Oakland small village w/trees

284 owned home in Oakland, took in boarders
father worked in dif restaurants
then commuted to SF--he was a chef
then opened his own restaurant, Congress Grill on 7th btwn Washington & Broadway--family business
1432 16th St.--home

310 Slavs in WO establish community after quake
all belonged to St. Patrick's, St. Joseph's institute--church & school center of community life for Slavs. For entertainment they visited each other--always music, dancing.

Sunday at church, meant chance to see everybody (no cars)

345 Sohol
UPEC Hall on 7th--rental, owned by Portuguese--held big social events there

363 church = social center
no policemen seen during childhood
mothers all watched out for each other's children
strong sense of community

Sohol taught Slavid lessons
mother very protective--wanted kids to stay with own group

398 all nationalities worked for SP
school & church helped to meld nationalities
St. Joseph's Institute--names dif. nationalities

425 language difficulty for children
true to other groups
MKE teaches Italian girl English
children taught each other
few blacks

472 father read letters from home to visitors who could not read
education high priority

487 few people MKE's age had grandparents (in old country)
neighbor O'Day plays that role

490 names neighbors--blacks, Irish, Portuguese
everybody got along very well

495 tells story of murderess--widow who killed a boarder who molested her children

510 Watts gang--touch kids from over 40th St. & Telegraph
parents protective

523 DeFremery Park, SP tracks, canneries beyond 7th, Mazda Lamp Factory, tobacco factory defined MKE's neighborhood

530 vegetable gardens front & back--used manure from horse delivery businesses along 7th St.

535 WO city within itself, school church, SP, lumber yard
Mexicans--railroad hands
Irish worked for SP
lots of mom & pop grocery stores--Slav & Italian
WO source of livelihood, goods, etc.

562 children moved into E. Oakland/Fruitvale
escape industrialization of WO
by time of mother's death few Slavs in WO
children intermarried

600 go thru list of 9 WO Slavic clubs of 1939
cultural and benevolent organizations

615 Sokol had their own building--dance hall & meeting rooms
shopping--7th St., neighborhood stores
winemaking--all Slavs made wine
neighbors objected gnats around thrown out mash
neighborhood kids & boarders stomped grapes
Slavic funcerals--played Old Black Joe

Tape 2/2 - Side 1

000 runs through notes she made, memories, etc.
hand-dipped chocolates
lamp lighter--gas jets
16th St. station
livery stable--delivered hay and ice in summer
circus go down center street in parade
elephants, lions, gypsys

050 shredded wheat
Century Athletic Club--Jack Dempsey
Fire Dept. at Wood & Campbell--had horses, kids would visit

060 women in canneries
mother, strike

080 Mexicans--their conditions
lived in shacks near tracks
worked & lived there--lived together

098 detention home at DeFremery Park
home for wayward children
had a wagon they picked up kids in "behind bars"
father played cards at DeFremery House when hold

120 Hartman's store
everyone wore hats--you could pick out cherries, etc. for hats

128 T & D Theatre--biggest place of entertainment in WO vaudeville

138 Mazda Lamp Company--where most of the girls worked

155 Avenue Grill--Slav 16th & San Pablo

160 end of tape

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#589

OAKLAND NEIGHBORHOOD HISTORY PROJECT

Interview with Mary Kentra Ericsson

Interview conducted August 11, 1981 in Oakland, California by Pamela Morton for the Oakland Neighborhood History Project. Partial transcription, index and face sheet prepared by Karana Hattersley-Drayton, November 1996, for Sonoma State University Anthropological Studies Center for the Cypress I-880 Replacement Project, District 4, CALTRANS.

Mary Kentra Ericsson was the youngest of four children born to Croatian immigrant parents. Her mother and father, Antone and Pere Kentra, met in San Francisco and were married there at the Church of the Nativity in May of 1903. Their first child, Anna, was born in San Francisco. The family moved to West Oakland in 1906 after the earthquake and fire destroyed their home, all their possessions and Mr. Kentra's restaurant.

The Kentras eventually bought a 3-story home at 1432 16th Street which they financed by taking in boarders. Mr. Kentra worked in San Francisco for many years as the chef for a leading restaurant. He finally opened the Congress Grill in Oakland near Broadway.

Mary Kentra was born in San Francisco, when the family returned briefly to the City which her father dearly loved. From her memories, recorded here and in her book A Ragusan Bride: Dubrovnik to San Francisco, it would appear that Mrs. Ericsson was born around 1910. She attended St. Joseph's Institute, the parochial school attached to St. Patrick's Church. Following her graduation from high school she worked for a newspaper in Pittsburg, California and ultimately published at least three books about her family history and experiences in West Oakland.

This interview includes information about the "Slav" (Croatian-American) community in West Oakland, inter-ethnic relations, St. Joseph's Institute, wine-making, and general memories of life as an immigrant child.

A USER'S GUIDE TO THE TRANSCRIBED INTERVIEW

The following represents a nearly verbatim transcription of the interview. Exceptions are made only for consistent false starts, that is, when a narrator typically begins a sentence with a few words and then immediately starts the sentence again. In addition, common extensions (such as "you know") are minimized in the transcription if their frequency of use is distracting in the read manuscript. In a few cases, names of individuals referenced have been deleted in order to protect the privacy of the individual.

These interviews are in standard conversational English. Thus no attempt has been made to edit or "clean up" speech patterns, or even to correct grammatical errors on the part of either the speaker or the interviewer. Interviews are considered primary historical documents. Just as marriage records or census data are not edited in their original form, so these records have also not been altered. As such these transcriptions record and celebrate the linguistic traditions of a variety of regional, occupational and ethnic groups.

The following punctuation marks are used throughout to signal certain editorial decisions:

[....]	indicates that an entire sentence or thought has been deleted from text
---	three dashes denote that the speaker's thoughts are disjunctive, that is, they have switched ideas mid-sentence
-	a single dash at the end of a sentence indicates that the speaker has been interrupted, normally as part of the flow of conversation
...	three dots are used to show that a few words (but not a complete sentence) have been left out of the text
[sic]	indicates that material as transcribed is as it was recorded by the speaker
[ ]	brackets may include clarification of, or additional information, as provided by either the interviewer or interviewee. Pronunciation of local place names or personal names is also recorded when appropriate.

All transcribed interviews include indexes.

OAKLAND NEIGHBORHOOD HISTORY PROJECT

Interview with Mary Kentra Ericsson

[Interview conducted 11 August 1981 by Pamela Morton for the Oakland Neighborhood History Project. Partial transcription and face sheet prepared September 1996 by Karana Hattersley-Drayton, Sonoma State University Anthropological Studies Center, for the Cypress Freeway Replacement Project. *Due to the focus of the Caltrans research some segments of this interview are summarized only.* **See also M. K. Ericsson's biography of her mother, A Ragusan Bride: Dubrovnik to San Francisco, 1981 for additional memories of immigrant life in c 1910 West Oakland.]**

[Transcriber's note: There is a great deal of ambient sound on tape.]

Pamela Morton: "Tell me again about your parents in Yugoslavia, where they're from, what their reasons were for immigrating to the United States and what sort of occupations they were involved with."

Mary Kentra Ericsson: "My father and my mother both came from what was at their time Austria-Hungary. My father was one of eighteen children, his parents were extremely poor. I remember him saying that he recalled babies being born and babies dying. And when babies died the neighbors brought in the bread and that was his early childhood recollection of poverty. He did have schooling which here possibly would be comparable to college. It was the Third Level, I've learned this later. And I'm not certain exactly what grade that [was] and how he achieved it because see, that [?] I don't know.

But he did speak three languages and he was a self-educated person. He was by trade a shoemaker. He crafted shoes of leather by hand. And he was in the Army for a period or two and of course all young people at that time, their dream was to come to America because America was the land of plenty, the land of plenty of food, occupations, joyous living. And so he came to America. He was about twelve years older than my mother and although she came from the village close to him (she came from Bazuka?) and that's oh, a neighboring village. And her parents knew his parents but she didn't meet him.

Although when I went to Yugoslavia (this is jumping ahead of the story) I went to see my mother's and father's

birthplace. And my aunt said to me, when we passed one old well, when your mother was a young girl she was pumping water at the well. And some Army officers came by, and my father was in the cavalry at the time and they said, 'Can we have a drink?' Well it was absolutely forbidden for village girls to talk to officers or to people in the service. So my mother shied away and he called to her, he said, 'Come over here pretty little girl! Give me a drink of water and when I go to America I'll come back and I'll marry you.' And just, you know, said that in jest and off he went. But eventually, and my mother had eight brothers and they came to America, and her father was, I guess he was probably a house-builder. So she had a little better status in the village than the other girls.... But she wanted to come to America. So, eventually she did get to America, came to San Francisco and there met my father. And they married in San Francisco. Is that enough for the early background?"

Morton: "Oh yeah. So they both came directly to San Francisco?"

Ericsson: "They both came directly from Dubrovnik to San Francisco and spent their early married life in San Francisco."

Morton: "Who did they travel with? Did your father go along with other men?"

Ericsson: "When you say 'travel,' how he came to the United States?"

Morton: "Yes."

Ericsson: "That I don't remember him ever telling us. I really don't know how he came over. In my book I mentioned about my mother, she came with another man who had previously been to the United States who was, oh kind of a guide, and a young woman who was engaged to some young man in San Francisco, and to another little boy from the village. How many, if there were others in the group, I don't know.... [....] And this man was apparently highly respected since her parents would consent to let her go with them."

[They came by ship, landed in New York and then traveled by train across the United States. *Ed note: Mrs. Ericsson discusses this at some length in her book.* This guide pretended that he was American but in fact he could speak little English. On the train they ate the food which they had in their basket as the guide thought the vendor's prices were too high. Her mother *(Pere)* was met by her brothers and was treated "like a queen." Mrs. Ericsson's parents met at a dance in San Francisco. Her brothers all worked in restaurants. Traditionally new Croatian emigrants could

count on getting a job as a dishwasher in a restaurant owned by a fellow countryman. Some Croatians ended up as miners in Minnesota.]

[How quickly did Croatians learn English? First vocabulary were food items which they could learn in the restaurant. Her mother later had a marvelous vocabulary although "she murdered the English language." Mrs. Ericsson gives examples of this.]

[Where did her mother's brothers live in San Francisco? They were all working people although one brother did own a restaurant. He controlled the finances for the family. There were lots of social events, lots of parties: christenings, weddings, etc. Her father was the second president of the Slavonic Benevolent Association in San Francisco. "And no matter how poor the Slavs were they always had a little bit set aside to help someone else in trouble. I remember my mother had a tin trunk in our bedroom. And if someone had a death in the family, if someone was extremely ill, and we never did have very much money. But Ma would open up the creaking trunk and she'd say, 'I guess I'll have to find something to help our neighbors.' So they did help each other.... And then this Slavonic Association became two things: it became a social outlet for the people. It introduced the incoming people to the Slavs who had already been established in San Francisco and became kind of a bridge for the new people coming over so they could get established in the new country." [Of her mother's brothers one became wealthy, the others didn't acquire much fortune.]

"Oh, wealth was measured by the size of your family. I remember there were only four in my family. And my father married in his forties and he thought he was almost too late to acquire a family. And the more children you would have the richer you were, because in the old country ... of course there were extended families, they took care of their parents. ...your future was assured if you had a family. You didn't worry about old age. So the more children you had the more possibilities for a happy-ever-after ending."

Morton: "And the Slavonic Society, was that open to all the different Slavic groups."

Ericsson: "Yes, all the different Slavic groups. Yes, there was an intermingling of them. But of course after the War when Austria-Hungary became Yugoslavia there was a shredding of some respects of the groups because some of them were very faithful to Austria-Hungary. They wanted nothing at all of the part that was Yugoslavia, they didn't want to be called 'Yugoslavians.' So there was, oh a sense of loyalty---depending on the time they came over. [Some thought that Tito's brand of communism was beneficial---

others did not. When Mrs. Ericsson visited Yugoslavia she heard rave reports about Tito from tour guides. Her relatives thought he was a devil but were terrified to talk about this in the privacy of their own home, quoting the proverb, "the walls have ears." Slavs were very interested in politics.] "Fortunately my parents were literate because my uncles taught my mother to read, behind the barn because this was a disgrace. Her mother would not have had a daughter of hers learning how to read, what do girls need-"

Morton: "Why was that?"

Ericsson: "Because in that time all you had to do was learn how to cook, how to sew, how to be able to bear children. Who needed book learning? My uncles didn't feel the same way... so they hid the fact that they were teaching her. But I started to say the people that came from villages were not all schooled, that their history evolved through patriotic songs and through folk tales. And so they were a very very patriotic people, very loyal to their origins, depending on what their families were before."

Morton: "And they maintained that I guess through the Slavonic Society."

Ericsson: "They maintained their loyalty and yet as they accustomed to the United States, my parents are typical of them, my father was late in getting his citizenship papers. He didn't acquire his citizenship until he was about 75-years-old and my mother got hers at a much earlier date. They felt that their children were born here, this is our country, we have to be loyal to this country that has given so much to us. So they became good citizens and voted and really stayed what they were voting for. So ...they still had loyalties to the old country but they became good citizens because they felt that they owed a debt of gratitude to this country although the streets weren't paved with gold. Like my mother expected that San Francisco had cobblestones [made of gold] here. Yeah."

Morton: "Now your father was President then of this Slavonic society. Were there other similar organizations?"

Ericsson: "There were other organizations that sprung up later. There was one called *Sokol*. In fact they had, if I'm not mistaken in West Oakland they had a *Sokol* Hall when we were smaller on Seventh and Chestnut, something like that. And much of the social life of the Slavic community centered there. And although the Slavs became Americans they [wanted] their children to marry within the Slavic culture so this was the meeting place, the mating place for the young people. Because when you went to a dance: girls didn't go alone and boys didn't go alone, you went as a troop, the whole family. Like the old people would sit in

corners and visit and the young people would dance. In fact, sometimes they had two bands: an American orchestra for the young people and the *tamboritza* for the old people. They loved dancing. Dancing and music ...."

Morton: [Wonders if her mother's brothers all lived together and did they rent? A couple of the brothers were apparently married. Her mother first lived with a married brother and his family. The others weren't married at the time.]

Ericsson: "They boarded. And this was another means of supplementing your income. Nobody had a house just for themselves. They all had four or five boarders. So the brothers lived, after my mother was married, her brothers lived with her until they got married and established their own homes. It was a rarity for a couple to live, at that time, for a couple to live alone. It was always a family-centered thing or as new people came from the old country. I remember my sister saying that when my father first came he slept in the restaurant for a week, where they stored potatoes. He didn't have a room or a place to go until a friend of his found out about it and was indignant and took him to his home. So each Slav person almost invariably had boarders either who had been here previously or were just arriving."

Morton: "So was that mostly to help out other Slavs or was it, did they also make money...?"

Ericsson: "It was to help out other Slavs and also to supplement their income."

Morton: "Right. And when did your mother and father get married?"

Ericsson: "The year? I know the year I was born and the year I got married; I'll have to check on the date. [She realizes that this is written in the family bible and she goes to retrieve it. Parents were married May 15th, 1903 in the Church of Nativity in San Francisco. The community was in the process of building a Slavic church but the couple decided not to wait to be married there. Kentras first lived in San Francisco where their first child, Ann, was born. They were caught in the earthquake and fire which destroyed their home, all their possesions and her father's restaurant. She recounts their memories of the earthquake. The parents were in bed, a huge picture of Mr. Kentra's mother apparently came off the wall. 'Look out my mother's going to kill you. She thought that he lost his mind.' They grabbed the baby out of the crib and got out of the house with only the clothing they had on. The Kentras were herded to Golden Gate Park. Her mother's younger brother had lived with them; he was not at home during the quake. He returned

to the home to try to save any family possessions. He was only able to retrieve the top of Mrs. Kentra's wedding dress. "That dress cost $75 to be made and that was extravagance for that day. He knew how she treasured that. They idolized my sister, they called her 'Jimmy' because the brothers, the uncles had wanted a boy. So he grabbed the pillow case and put some diapers in it and packed the Bertha [??? wedding] collar. And then the police came and squeezed him out because they were afraid the rest of the building would fall on his head. So that's actually what they started with. And then my father did succeed in getting to Oakland, when the boats started going to Oakland." [Her mother was taken to some huge home in the hillside area of San Francisco that was filled with a mix of immigrants who had survived the quake. They made little stoves out in the gutters because they weren't allowed to cook inside.] "That was when my mother really determined that she was going to learn the English language because there were people she discovered, not just Slavic people in San Francisco, people from all nationalities that she was forced to live around; you couldn't communicate with them adequately." [Mrs. Ericsson isn't sure how long her mother stayed there, maybe a few weeks. Her father found a place in Oakland. He had gone to look for a job and jobs were available because there was such an influx of earthquake survivors and thus a need for services.] "Everyone went to Oakland so things were booming in Oakland and he was able to get work there."

[Mr. Kentra has his own restaurant in San Francisco but this was destroyed during the quake.]

"And Oakland really, that was the birth of Oakland. It was a small country village where all the trees were. And then the influx of people that got to go to Oakland [helped make it what it is today. Their San Francisco home was totally destroyed. They eventually purchased a home in Oakland, but not immediately. The Kentras also moved back to San Francisco for a short period. The children were born in both cities: Ann in San Francisco, a brother in Oakland, Kay in Oakland, and upon a brief return to San Francisco Mrs. Ericsson was born. "My father loved San Francisco with a passion." [When they returned to Oakland they owned a home on 16th Street for about 50 years.]

Morton: "But they did own a home?"

Ericsson: "Oh yes, they did own a home in Oakland."

Morton: "And did they take in boarders?"

Ericsson: "Yes, they took in boarders. They family finances fluctuated and my mother was ill a number of times and had to have surgery. When everything got desperate Ma

always took in boarders, washed and ironed their clothes. And this was a means of supplementing income."

Morton: "Uh-hmm. And then what business did your father [have]?"

Ericsson: "He worked in different restaurants. He commuted to San Francisco later and was a chef over in San Francisco.... [He eventually opened the Congress Grill in Oakland. These restaurants definitely served and catered to Slavic clientele. Her mother also worked with her father part of the time. The last family home was 1432 16th between Center and Cypress. The restaurant was on Seventh between Washington and Broadway.]

Morton: "And were there other Slavic people there [in West Oakland]?"

Ericsson: "Yes, there was a community. Now, as my mother and father, when they bought their home in West Oakland, other Slavs who had suffered similar experiences came to Oakland and they established quite a community in West Oakland. And we belonged to a Catholic parish, St. Patrick's, it was an Irish church. And it had a parochial school, my sister and I went to the parochial school and then my oldest sister and brother went to the public school across the street. But the church and the school were the center of community life. And the Slavic people, the main form of entertainment was visiting each other. As I said before they loved to dance. At the drop of a hat somebody had a birthday, somebody had a christening, there was always music and partying and you know, a happy time, although there weren't any of them very wealthy people."

Morton: "So at St. Patrick's, although that was an Irish church, were there Slavic services or-"

Ericsson: "No, there was at one time, very briefly, a Slavic priest.... The Serbians are not Catholics, my mother's group were all Catholics, so the church was naturally the center of activities. And that's where women met on Sundays because the families didn't have cars. They didn't get to see each other as frequently as they did. So Sunday mass was a social congregating place too."

Morton: "And what happened with the Slavonic Society in San Francisco?"

[Her father maintained membership in this organization for many years. Mrs. Ericsson recently donated a picture of her father and all the original Presidents of the organization to the new Slavic Hall.]

Ericsson: "But in Oakland there were two centers of Slavic [activity] the Sokol Hall that I mentioned ... and then there was a U.P.E.C. Hall on Seventh Street... and that was a rental kind of a thing. It was owned by the Portuguese people but different ethnic groups rented it for their social gatherings. So the big dances, the big social events of the year were at U.P.E.C. Hall, the smaller saint's days and birthdays and religious other festivals, the parties were held at the Sokol Hall, if they were beyond the limitations of the person's home." [Morton clarifies that Mr. Kentra continued to be active in San Francisco fraternal group.]

Morton: [She wonders if St. Patrick's church took over some of the function of the San Francisco fraternal lodge? Mrs. Ericsson agrees.]

Ericsson: "[She refers to a pre-interview questionnaire sent out by the Oakland Neighborhood History Project.] I don't recall seeing a policeman in my childhood excepting one time when there was a murder across the street from us because the Slavic mothers, the fathers all worked, all watched after each other's children. So, if a mother saw a boy out at night when it was dark and she thought he should be home, 'You go home or I'll tell your mother!' So everybody was a guardian of everyone else's children. There was a very strong sense of community there.

And I remember as a child being indignant because my mother didn't want me to associate with people outside of our culture. She wanted me to learn the Slavic language and in fact, at the Sokol Hall on Sundays they taught Slavic lessons. I learned how to read and write in Slav before I learned how to read and write in English. And I became a [?] at this, I'm an American here. I wanted to visit my friends and my mother wouldn't allow us to go to anyone's home unless she knew them. They were very protective of their children. And here again is where the church and school fit in. And I remember crying once to Sister, 'Ma won't let me go to Margaret Duffy's and Margaret is my best friend. She's an Irish girl.' So my mother [sic. She must mean her teacher] said to her, Margaret Duffy's parents are very nice people, her mother was a teacher, her father works for Southern Pacific. A lot of people of all nationalities worked for Southern Pacific. So the school and the church helped to meld the different nationalities. When I went to St. Joseph's, there were Greeks, Portuguese, Italians, Slavs, you know American Irish, all kinds of nationalities."

Morton: "At St. Patrick's?"

Ericsson: "Yes at the school, uh-huh. At the parochial school."

Morton: "Was the parochial school by the same name?"

Ericsson: "The church was St. Patrick's parish, the school was conducted by the Sisters of St. Joseph and for years they called it St. Joseph Institute. And in later years they changed the name to St. Patrick's School because it still is functioning now... at the same location, but in a new building."

Morton: "So your family socialized then with these different ethnic groups that were connected to the church?"

Ericsson: "...now they didn't. My parents didn't go visiting with the other families. The children were allowed to intermingle and to visit with them because by then there was a loosening of the reins.... And there was a little bit of a reluctant loosening of the reins but they realized that our background was a bit different than theirs that we did have to associate with all of these people."

Morton: "And so you spoke English in the schools. Were you teased or anything for speaking Slav?"

Ericsson: "Oh, when my sister went to school she didn't even know how to speak English and she'd come home crying every day. I know, one of my mother's favorite stories, she'd say 'Annie wants money again.' So my mother went down to the nun very indignant, 'I paid tuition!' A whole dollar a month for tuition. 'Annie comes home she says you want money, money, money. Every day you send money, money, money.' Well sister started to laugh, she said, 'Now I know why Annie gets tears in her eyes whenever I say anything about tomorrow morning, she thought 'morning' was 'money.' So there was a difficulty in some of the children who spoke only the Slavic language at home, adjusting to the English at school."

Morton: "Was that true for other groups, like the Italian, and Portuguese?"

Ericsson: "Oh yes! Now I know, I remember one incident where there was a Scipioni family, they were Italians, they came into our neighborhood. And the girls started to school. They didn't know a <u>word</u> of English. And one of my chores was sitting on the steps with one of the girls every day teaching her, you know, 'This is dress, this is shoe' until she could learn. Talk about bi-lingual languages, now it drives me crazy. We taught each other! The children of different nationalities taught the incoming groups. And another interesting thing, there were very few blacks. There was only one black that I remember when I went to school, Priscilia Scotland, just a <u>darling</u> girl, very artistic."

Interview with Mary Kentra Ericsson

End of Tape 1, Side 1

Tape 1, Side 2

Ericsson: "...her father worked at the Southern Pacific. ...the Southern Pacific brought in a lot of blacks as porters because that was one of their main sources of [?]"

Morton: "Did you learn then some Italian words, I imagine?"

Ericsson: "Yes, a few .... Now my father spoke beautiful Italian, I should have learned Italian with the background I was reared in. But as kids we spoke the English language always away from home. At home we did speak the Slav language until in later years when we became teenagers. And my mother and father really corrupted their Slavic language in changing many of the terms to the English words. So they spoke more English at home in later years than they did the Slavic, excepting among their older visitors.

I remember as a kid, my father had had schooling at home and so many of his countrymen didn't. And they knew he knew how to read, so they'd come to our house and they'd bring their letters from home. And Pa would read their letters. And he would also read what they called *romans;* talk about soap operas! They were continuing stories of unrequited love, and all kinds of miseries and agonies until finally the couple got together. And these people would sit around our kitchen table, the gas jet blinking, and I'd sit under the table and listen to them and I thought how marvelous it was to be able to read.... [Apparently this was an influence on Mrs. Ericsson's later vocation as a writer.]

My folks had a very high respect for education, no matter what, schooling came first. You had to buy your pencils, your paper and your supplies, everything had to be purchased. But it was a really high priority. And the nuns graded, by 80, 90, 100. And we didn't have a telephone and I remember my mother would lift up the window and she'd goes [?] to our next door neighbor, 'You hoo, Mrs. O'Day, my Mary she got a 100!' They would brag about grades because it was important to them that their children did read and write."

Morton: "Now Mrs. O'Day, was she Irish?"

Ericsson: "She was Irish, that was another interesting thing. In my generation very few of us, like the Slavic people had grandparents because most of our grandparents were in the old country. They were just names, letters that came in the mail, incidentally letters edged in black when one of them died. So that was our only association with grandparents. I always envied the girls in my class who had

grandparents. Grandma O'Day, she was living with a married daughter, and I said something to her one day about 'I wish I had a grandmother.' And she said, 'I'll be your grandma.' So from there on we had an Irish grandma."

Morton: "And who were your other neighbors? Do you remember, on the other side?"

Ericsson: "[She checked on this with her older sister Anna.] It was, honestly, talk about League of Nations! We had all kinds of---we had a black family I mentioned on one side. And the O'Days were Irish on the other side. And Portuguese people across the street from us. Irish down at the corner. There was one mixture of black and white family and I don't recall their names."

Morton: "And everybody got along."

Ericsson: "Yes. Everybody got along very well. And I mentioned to you earlier, the only occasion I ever heard, recall a policeman is when there was a murder in our neighborhood. There was a widowed---I think she was a Portuguese woman, very beautiful young thing. She had three small children. And one day the police cars came clanging along and they brought this woman down. And they, oh a horror in the neighborhood, she was arrested! Well she had boarders, because that was the only way that women could earn a living that had no occupation and one of them had molested her children. So she killed him. She got hold of him and just killed the fellow."

Morton: "And what happened to her?"

Ericsson: "She eventually was released because it was an out-and-out case of the man had done an injury to her child. So the police was sympathetic and they released her."

Morton: "Was there much crime then?"

Ericsson: "No, very little. As I said before everybody watched for each other's children. [She refers to the fact that the Watts gang, toughs from the "other" side of 40th Street, occasionally came into West Oakland. The rumor would filter back to the parents who would then keep their children inside until the danger passed.] Parents were very conscious always with whom their children associated with, what kind of background they came from, if they felt it was unsavory. And the people in Watts had a bad reputation. [The Watts Tract she recalls was around 40th and Telegraph.]

Morton: "And your community, how was it defined? By the tracks or-"

Ericsson: "Well DeFremery Park, are you familiar with that?"

Morton: "DeFremery Park was kind of a boundary on one side, the Southern Pacific tracks on the other. And then down beyond Seventh Street there were some canneries there, Albert's Mills was in that area. Not far from our house was a Mazda Lamp Company. [She also remembers a tobacco firm on Peralta which they passed on the way to school.] And we were roughly in that area, there were homes there were vegetable gardens front and back. I remember one Italian family ... they had a beautiful vegetable garden front and back. And everything was horse delivery in those days. There was a horse trough on the way to school where the horses would stop to drink. Passing this woman's house frequently, there would be droppings on the street. Her children, as fast as the droppings were left, would run out with a dust pan and a broom and put it on their vegetables. So they had the reputation for the most beautiful garden in West Oakland...."

Morton: "Well we were talking about the community you felt that you were part of, so it was really defined, there were houses I guess and then there was the park...."

Ericsson: "And there were some industries and businesses on Seventh Street. And although we were Oaklanders ... we felt almost as if we were a city within ourselves. Now there was a Mr. Sandelin, if I'm not mistaken, a druggist. And in those days you very rarely, unless it was a life-or-death matter, had a doctor in your home. If anyone had an ailment, and I know my mother would immediately go down, 'Oh Mr. Sandelin, my Tara [?] has a stomach-ache, what will I do?' He was, you know, almost a doctor. He prescribed medication and was very highly respected in the community."

Morton: "So, was that community then West Oakland...?"

Ericsson: "That community was West Oakland, it was a part of Oakland. But I think that we felt very---the school, the church, the industries---there was a lumber mill that gave employment to some of the parents. Southern Pacific, a lot of the Irish people worked Southern Pacific. The Mexicans worked as railroad hands. So there was a means of livelihood, there were places to purchase your necessities; a lot of Mom and Pop grocery stores. You know, Italian people, some of the Slavic people would open little stores. They would be little basement stores, just within their homes. So it was almost a community within a city."

Morton: "So those different institutions sort of defined the-"

Ericsson: "Defined our area, yes."

Morton: "Now you were talking about the different neighbors you had. So that the Slavics weren't in one area?"

Ericsson: "Not strictly. Not next to each other, no. They were intermingled with people of all nationalities-"

Morton: "Throughout West Oakland."

Ericsson: "Throughout West Oakland. And yet they kept their identity by their social functions and contact in that way."

Morton: "...and then you say your family was in West Oakland for fifty years."

Ericsson: "Yes."

Morton: "And your father continued in the-"

Ericsson: "He continued in the restaurant business and then he retired and he died at home, our home in West Oakland. [Her mother stayed at home until she had to be hospitalized. Morton wonders if children stayed in West Oakland or not. No, most immigrant children moved out to East Oakland into Fruitvale as they grew up and married. West Oakland was becoming run-down. Very few left area completely. Children maintained ties to West Oakland through church. When her mother died there were very few Slavic people left in West Oakland. Did children marry-out? Yes, her older sister married an Italian. Her older brother died at the age of 21. Her sister Kay never married. Mrs. Ericsson married her husband whom she met when she went to work in Pittsburg, California for a local newspaper.]

"...when Dick and I were going to get married, my mother had a fit: 'Going all the way to Pittsburg!' And my father said to her very gently, 'And how far did you come to San Francisco to get married?' [Laughs] She had come from Yugoslavia." [Slavs didn't move out as a exodus to East Oakland. Shift led by younger generation. Is there another Slavic community outside of West Oakland now?]

[Morton and Ericsson talk about list of Slavic fraternal groups and organizations which Morton found listed in a c 1939 publication. Nine separate clubs were listed. Mrs. Ericsson wonders if Sokol Hall still exists. The hall had a dance floor and a few small meeting rooms. Slav language lessons were held there. Mrs. Ericsson recalls going to the dedication of the new Slavonic Hall in San Francisco. Two and three generations of families attended "so they are retaining roots, ties with the succeeding generations that way."]

Morton: "...one thing I wanted to ask you about was shopping. Where your family shopped and if they patronized Slavic shops or-"

Ericsson: "They shopped basically as I said on Seventh Street. And there were many neighborhood stores. Like we had a little butcher right across the street from us. In those days the butcher shops had ... sawdust on the ground. He butchered all the meat. There would be blood spattered all the way down the front. They'd give you a piece of liver for your cat, a piece of bologna to eat. They didn't sell wieners because which self-respecting foreign mother would give her kids wieners for a meal, you know! And then there were, as I said, different nationalities had little stores in the basement of their homes. So your daily needs were almost met in your own neighborhood on Seventh Street. And then occasionally on Saturdays we'd go downtown to what they called the Free Market, I think that's on 10th Street. It was a market that was mostly, oh it had produce, meat, even dry goods, a combination of everything. [....] So that was a special trip, you didn't do that for regular occasions. Like before Christmas, Easter, special holidays when you wanted to get special delicacies or put in a larger supply of foods."

Morton: "...did you travel much to San Francisco for shopping?"

Ericsson: "...not for shopping. We did go to San Francisco to see my father because that was before the days of the unions. And he would go to work at 6 o'clock in the morning, wouldn't come home until 9 or 10 at night. And would have a couple of hours off in the afternoon, not enough time to come home. And we would go to a park in San Francisco and we would meet him there. Simply so that we would have a chance [to see our father]. And because my mother had brothers living in San Francisco we went to San Francisco for socializing and to see my father, <u>never</u> for shopping."

Morton: "And also in your book you mentioned about wine-making. I thought that was particularly interesting."

Ericsson: "Oh <u>everybody</u> made, all of the Slavs made wine. And I remember some of the neighbors did not particularly enjoy the wine-making because the mash would be thrown out in the yard. And of course it would gather a lot of nats. And all the neighborhood kids loved it though because my mother would go ... and select the grapes at the train tracks, the train yard. And then they would deliver. I think they got about a ton a year which was enough for average home consumption. Plus, caring for the boarders so they would have something to drink. And they dumped the boxes on the curb and all the neighborhood kids would come

in and help carry the boxes in the yard. And then the boarders would take off their shoes and stockings, roll up their pants and stomp the grapes. And my mother would provide goodies. Oh, it was a time of festivity, the wine-making. But the non-Slavic neighbors didn't particularly enjoy it."

Morton: "Were the boarders then Slavic?"

Ericsson: "Yes. Oh the boarders were always, never was there a foreigner. They were always the Slavic people."

Morton: [She read about a strong Slavic agriculture community in San Jose. Was there any connection between West Oakland and San Jose communities? Not particularly. Mrs. Ericsson had an uncle who had a ranch in Watsonville and he always sent them a box of apples each fall. In summer the different organizations sponsored picnics and so there was some social mixing.]

Ericsson: "In fact, the only vacation I ever had was visiting my cousins in San Francisco or going to the ranch in Watsonville. That was really country at that time."

Morton: "And you mentioned for entertainment, the dancing that I guess was sponsored both by the churches and the different community organizations.... What other sorts of-"

Ericsson: "They were mostly home-centered. There were always home parties. We did on Sundays go to Lake Merritt, there were always band concerts at Lake Merritt. And the whole family would go to Lake Merritt and just bask in the sun, lay on the grass and listen to the band concert. [There were concessions with sweets. She remembers going to Idora Park but she was quite small. They also went to Neptune Beach. There were dime dances. This was particularly permissible as these were well chaperoned. When she went to high school she was not permitted to date. When her older sister began to date the whole family had to go along, for example to an outing to Lake Merritt. Girls were closely chaperoned. Only after they were engaged were they allowed to go out alone together.]

Morton: "And so you had big family gatherings at your house. Those were relatives or-"

Ericsson: "...like when I went into high school, at any time I could invite anyone to dinner, invite them to come over. We loved to dance all of us. We had a player piano. Say Come on down to the house and dance. And Sweet's Ballroom was another place that was in Oakland at the time. We'd have a house party and then end by going to Sweet's for a couple of dances there.... So dancing, music, family parties, those were mostly the kinds of recreation that we

had. Occasionally, as I became a teenager I would go to Santa Cruz [to the beach and boardwalk. They took the train.]

[The two women take a break from the interview.]

Ericsson: "...do you know what a spittoon is? [Morton: "Yes!"] And that was one of my chores on Saturday, to clean the blasted spittoons. And it wasn't a chore that I particularly enjoyed. But kids when I was a child (and then wasn't just the Slavs, all the foreign-born...) they had very definite chores at home. And they did them. And you worked first and then if you had time you played after. But the work assignments always came first. And another Saturday ritual was shampooing your hair. Everybody, we all had long hair. And we'd shampoo our hair and we'd dry it out in the sun on the front porch. And by then the other kids were through with their chores. And we would be, the gathering of the young people and the gossiping and matchmaking [slight laugh] and stuff like that."

Morton: "[Wonders if any children had real jobs to supplement family income? Not so much. Mostly children did work around the house. The Kentra family was "small" with only 4 children. Other neighbors had huge families, with 8, 10 and 11 children. These kids had to work hard to do the wash, beat the rugs, stacks of ironing.]

Ericsson: "Did they have a hard time making ends meet with such large families?"

Morton: "Mostly they were poor people, they were very very frugal. I remember oh my mother used every shred of everything. Men's shirts as they wore out were cut into aprons. After the aprons wore out that was cut into wash clothes and dishrags. So every inch was always [?]; everything was utilized. And yet, there was always a little bit, a cushion for safety. No matter how poor a family was, they always managed, economy and savings. You always tried to save a little bit out of what you had. Oh, talking about taboos: fingernail polish when I was growing up. If a girl walked in with polish she was just practically no good! [Slight laugh]. And bobbing your hair. ...my second sister had long hair that was the pride and joy of my father's life. It came down to below her knees. And I remember that he had a picture taken of it and sent it to the old country because she had <u>beautiful</u> hair. And everyone started cutting their hair and we wanted to cut our hair. And my mother wouldn't hear [of it]. My oldest sister cut hers, just went and had it cut and came home. My father about scalped her although he was a gentle man. But here again was a relinquishing of the old and accepting the new. They were reluctant to give up the old customs but it was inevitable ...."

Morton: "Was your family Croatian then?"

Ericsson: "Croatian, yes."

Morton: [Wonders if most people came to San Francisco or if they ended up in the "south." Does she mean San Jose, Santa Clara? Mrs. Ericsson doesn't know, percentage-wise. She thinks that most came to San Francisco. What attracted them? Was it the "call of Gold?" Mrs. Ericsson thinks perhaps this first attracted her father, the "myths" of extreme wealth.]

Ericsson: "And we were talking about rituals. Another ritual was the Slavic funerals when we were kids. They had Jerry Fablis [spelling?], and that isn't a Slav name. I don't know where Jerry, what his origin was. When a child died, and there were many children's deaths at that time, and Jerry would play 'Old Black Joe.' And here again is the assimilation of cultures. The band would go before the hearse and it would be a hearse with a glass side. So you could see the coffin on it and then the little girls in white if it was a girl and march behind the hearse. And the Slavic Organizations would march and they would march from the [home of the family]. There was a wreath on the door indicating a death. And then they'd all march to the church together for the procession. And I never can hear 'Old Black Joe' without recalling the funeral processions.

And everybody, you know, if it was a time of sorrow, whether you knew a person or nor, there was a wreath on your door. And these weren't just Slavs: all the people at that time had wreaths on their doors. All the neighbors would come in and you know, wash the clothes, bring the food, take care of the babies, do what they could. There was a very closeness and unity with people that isn't evident today .... And there's more fear: we didn't have the fear of walking around the street. Everybody was your friend unless there were some dire circumstances like that woman across the street who killed a man who molested her child."

Morton: [She asks if Mountain View was the cemetery used by the Slavic people. Mrs. Ericsson thinks it was St. Mary's which then closed and St. Joseph's Cemetery became the next burial plot for Catholics. St. Joseph's is in San Pablo. Mrs. Ericsson shows Ms. Morton old family photos. At least one of the photos was taken in Croatia. Mrs. Ericsson went to Yugoslavia and wrote memoirs for her two sisters. Apparently she is contemplating publishing this material. Did Mrs. Ericsson's mother bring traditional clothing to America? Yes, she had one set of clothes. Mrs. Ericsson mentions how much immigrants have contributed to this country. Apparently Mrs. Ericsson wrote another book which was based on a Croatian folktale.] **End of interview**

End of Tape 1, Side 2

Tape 2, Side 1

Ericsson: "... on Peralta, and I don't remember the name of the man who operated it. But he would hand dip chocolates in the window, so you could see him doing it. And it was on our route to school so we were invariably late watching him [laughs] hand-dip chocolate candy there. That was one of the---there were many small businesses.

Oh, another memory: the lamplighters. Do you know what a lamplighter is? This is something way before your time. [....] And my father worked late in the evenings, so after we'd have our dinner (he would never be home for dinner)--- we didn't have a living room. A living room was a luxury in those days because [of] boarders, every square inch was utilized for beds. But we'd stay in my mother's bedroom, and it had like a bay window, and we'd look out of the window and eventually the lamplighter would come. He would come riding on a bicycle and he had a big, oh like a cane. And he would put a match in it and there were jet gaslights out in the streets .... And it was probably a trick for him to balance himself on his bicycle, holding this great big pole up and light the light. So that was one part of our evening entertainment, watching the gaslight. And going to 16th Street station and watching the trains come in.

My mother contrived entertainment for us because we didn't have the [morning paper?], you know, and movies and things like that frequently. Oh there was a tobacco factory, a livery stable, and the livery stable he also delivered hay and he delivered ice in the summer time. It was real slow moving, I guess his horses were old. And the trick was on the back there was a lift about this high and the more adventurous boys would try to jump on, they'd have an ice pick or something and cut slivers of ice to give to the kids.

And when the circus came to town it would pass down Center Street. And we couldn't afford to go to the circus and my mother would get us up early in the morning, about 5 o'clock. And they would parade from the train station down Center Street. And I think the circus was somewheres in, oh around 40th. But they had to pass our house. ...there would be elephants and lions and lots of Gypsies. And the mothers would hide their kids behind them. It wasn't just my mother, all the neighbors would line up the street, be careful the Gypsies don't steal your kids. [Morton wonders if this was advertising for the circus? Mrs. Ericsson

thinks no, that they had to move from the train to the location at which they would perform.] For those of us who couldn't go to the circus here was a chance to see the circus and the circus animals.

And there was a park, and I'm not certain where in West Oakland, it was within walking distance of our home where they had horse races on Sunday. The little, what do you call them, surreys? [These were trotters.] [She is not sure where this was, she was only three or four. Morton wonders if this was at the McDermont Estate where they raised horses. There was also the Emeryville Trotting Park. Mrs. Ericsson thinks maybe this was in Emeryville. This was like a practice track as there were no paid admissions, or prizes.]

Morton: "When you mentioned St. Patrick's, did you know Father MacNally then?"

Ericsson: "Yes, Father MacNally, Father Mac. [She remembers that there was a priest who died when she was quite small; she's not sure if this was Father Mac or not.] Anyway, they had a service at night for some reason because I was going to parochial school and we all had to go to the service at night. And the whole church was draped in black and his coffin was there and they had candles lit all over it. Oooh! It was a spooky experience!

And the shredded wheat factory, that's another thing that's still is in existence in West Oakland. And I remember the owners of the shredded wheat. [She also remembers Carnation Milk which was in business still during the time of the interview.] Mr. [Jack] Star, wood and coal man, Center and Thirteenth Street... these are names that are just fuzzy in my memory. And there was a Century Athletic Club where Jack Dempsey was supposed to have trained....

Oh the fire department, there was a fire department at Wood and Campbell Street and they had the horse drawn fire engines at the time. And it was a place of socialability. The kids would stop and visit with the firemen. It was something we always said: the firemen were very special people in our estimation at the time. [She is apparently looking at her notes.] Christenson family, Swedish bakery. I don't remember that at all.

Rosenberg's: there's a dry fruit packing company. I remember later in her life my mother worked there. And it was mostly older foreign women that packed fruit. And this is where she earned her first social security. And oh did she pray every night for FDR, he was just an angel because he was the one that gave them some money. Every month she got this check. And it came from FDR, even after he was dead, he was the one that took care of her!"

Morton: "How long was she involved in the cannery then?"

Ericsson: "Oh, it was for a brief period: three or four years or so. And I remember at one time they were striking. And my mother marched and my father had a fit although he did believe in the unions, because he saw the benefit of unions. I told you how he worked so many hours and we would have to go to visit him in the daytime to see him. And eventually he got a day off because of unions so he was a strong union man. And so my mother [chuckles], they wanted to unionize and get better wages or something and she marched. And that was of course way before women's lib and my father had a fit! And my mother said, 'If men can do it, women can do it!' Anyway, ma marched, they got their raise."

Morton: "So that was a West Oakland cannery?"

Ericsson: "Yeah, that was West Oakland."

Morton: "And she worked with other foreign women did you say?"

Ericsson: "Yes, there were women of all nationalities from West Oakland that worked there."

Morton: "Did she make friends then from the cannery?"

Ericsson: "Oh, well they were mostly people that she already knew through church connections, because most of them were parishioners from our [church]. Here's a term I hate to use, but when I was a kid Mexicans were 'dirty Mexicans.' We always used it as if it was one word. And possibly it was because the Mexicans lived in oh, just horrible little shacks by the tracks. And I guess they just had no facilities for clothes washing or for anything."

Morton: "Now what period was this?"

Ericsson: "Oh, let's see, I was born in 1910 and I was about six, seven-years-old when I was still going to parochial school. And that term stuck in my mind, maybe because it was repeated later in another category, when my children were small, during the War it was 'dirty Japs,' as if it was one word. But these were the prejudices that can be---and there was some prejudice against the Mexicans because of that. Because most of the foreign people---my mother used to always say: two things you can afford, bread and soap, no matter what else you can't have, you can afford bread and soap, to keep your kids clean...."

Morton: "So the Mexicans then lived together."

Ericsson: "Yes. They had oh just horrible little shacks by the train, by the railroad tracks. [Morton: Cause they worked there...] They worked there and they lived there. Yeah, I imagine and I have no basis of accurate information, the housing was probably provided with the jobs."

Morton: "Did the Italians live in one particular section of town?"

Ericsson: "No they were scattered around.... Oh, and the detention home at deFremery Park. I don't know if that even exists anymore. They called it 'Detention Home' at that time. It was actually a home for wayward kids or kids who got in trouble. And I remember, Oh, that was a threat my mother held over our heads. 'If you don't do this, I'll have Mrs. Hapwerk [??] our next door neighbor call the detention home and they'll come and get you in a wagon.' They actually had a wagon that was all closed in, there was a little bar in the back. And they'd pick up kids from where, I don't know. And take them to this place. And it had bars on the windows. And you could see the kids from deFremery Park, at the detention home."

Morton: "So this was a separate building on the deFremery Park grounds?"

Ericsson: "Yeah, on the outskirts of deFremery Park. Because I remember seeing the kids and feeling so sorry for them while I was swinging on the swing, that they were behind bars. [Morton asks about deFremery House. Mrs. Ericsson only remembers the playground.] In my father's old age, after he retired, he loved to play cards. And around deFremery House, I guess they called it, the original house in deFremery Park, they set up tables and the older men would go and play pedro in the afternoon. ...and this was long before they had senior citizen's centers. And this became the highlight of his life as an older man, to go down and play pedro at deFremery Park."

Morton: "So it was sort of a community center...."

Ericsson: "Yeah, uh-huh. Georgavich's [?] Hardware, we were trying to think of the different stores that the Slavs had. Oh, Hartman's Drygoods Store, I always remember that because kids, everybody wore hats when I was a kid. And we would go down there and buy hats. And they had great big bins. And you could get strawberries and cherries and any kind of fruit that you wanted, in addition to flowers on hats. And that's where we bought hats. And ice cream parlors, that's another thing of the past. I remember ice cream parlors with the curved chairs.

And when my sister was a young girl and the young men would come courting her... she had to go out on dates with all of

her family. So these brave young men, and they weren't very young, they were usually older, considerably older than she, because they were among the [?] boarders that the older people had. They would take the whole family to the T and D. Theatre, did anyone ever mention that? That was one of the biggest places in entertainment in downtown Oakland. They had vaudeville there. And they'd take you to the T and D Theatre, to a vaudeville show and then to an ice cream parlor after, for a treat."

Morton: "Were there coffeehouses as well?"

Ericsson: "Coffeehouses I don't remember. Ice cream soda was the thing that I remember the most. [She reiterates that she went to Carnation for ice cream cones. You could get about six for a nickle. It is Skaggs Candy Factory that she remembers c. 1925. And Mrs. Boss [spelling?], German lady, had a delicatessen across the street from the globe factory.] The Mazda Lamp Factory, did anyone ever mention that to you? And that's where most of the girls worked. And that was the threat my mother held over my sister's heads: 'You better be good in school or you're going to end up working in the Mazda Lamp. Who wants to work in the globe factory all of her life? You better get some education.' Because the girls that had no educational background, that's the only kind of work they could do."

Morton: "And what was expected by you mother of the daughters in the family?"

Ericsson: "Well, she wanted us to have <u>decent</u> jobs. And yet I remember when my sister Kay, my oldest sister was quite good as a seamstress, she worked at Moneyback Smith's in Oakland for years and years and years. And then Kay worked at Jackson Furniture Company and the East Bay Municipal Utilities for about forty years. But when my sister Kay went out job hunting my mother insisted on going with her because she was not going to have her alone in an office with a man. Because if you were alone in an office with a man, he pursued you [chuckles] with other than business intent! So <u>oh</u>, I remember the trials and tribulations Kay had finding a job. She found a job in a <u>big</u> office where no one single man was going to run after her, so.

[Looking at list] Columbo Bakery, that was an Italian bakery. Oh the Avenue Grill [Slav uncle of hers owned this; it was located at 16th and San Pablo and was well known.]

[Interview is interrupted by door bell and never concluded.]

End of interview

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